/136 cont./

342 the summit. This incline need only be accentuated to create the conical hut of the second type entirely made of clods.

The wall facings are plastered on the outside and inside with a thin layer of earth which conceals the irregularities of the surface.

The door. The opening (tan) of the door (tawka) which is always framed with a white band is generally larger below than above and its angles are rounded. It does not open at ground level but on a threshold about 30 centimeters high. The door itself is [335] situated inside the habitation. It is made of laths of Cereus joined by leather thongs and by crosspieces, and is articulated by means of two pivots, one of which, the upper one, is stuck into a piece of perforated wood (Fig. 1, C-D /see p. 142/).

919 Figure 1, E to G gives an idea of the ingenious peg lock of
171 the Čipaya and its functioning. It is carved of Cereus wood and is of a type identical with that of the Aymara, who copied it from the old rural Spanis' locks (1).

[113]

1. On this subject see Gennep (A. van). "Études d'ethnographie sud-américaine /Studies of South American Ethnography/." Journal de la Société des Américanistes de Paris, New Series, Vol. XI, 1914, pp. 121-133.

342 The roof. The straw dome (purna) which covers the Čipaya
335 huts of the first type is complicated and ingenious in construction and certainly represents the most delicate work which these natives undertake. When the walls of the hut are two meters above ground, two rows of clods larger than the others and with perpendicular joints are placed on top. The upper ones are provided with orifices intended to receive the ends of the arches which support the straw cupola. The framework of the latter is actually formed by faggots

[See pp. 142-143 -- Analyst]

2:36mrsun--141 E-5 (1930-1931) 1935, 1936 GF26 Uru GF24
Cavangas -
CA Jaya

/136 cont./ The framework of the latter is entirely formed by bundles
of tola (Tola, Tolas) solidly bound into cylinders with straw ropes
(waru) (Pl. VI, 8 /see p. 215/). They are thrust in the holes of
which we have just spoken and then tied together (Fig. 1, H /see
p. 142/). The number of arches which make up the skeleton of the
roof is eight and they are arranged in two groups of four which are
superimposed and are fastened at the intersections by solid ligatures.
Up to the last moment the framework is held up by props of Cavena
wood /137/. /Figure 1 appears here/ /138/ in order to allow the
roofers to walk on the arches without making them fall in.

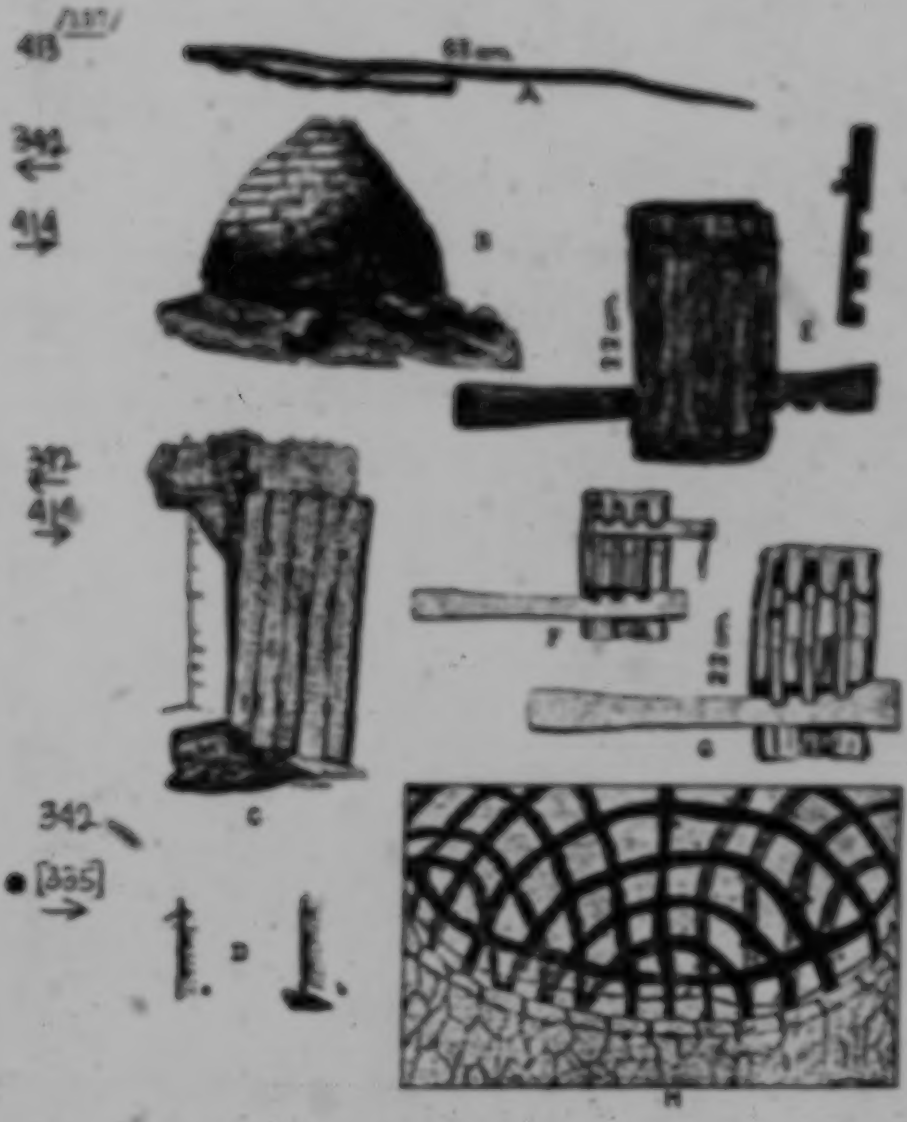
On this frame is spread a sort of linoleum (pirina) made of
straw (ch'it) stuck together with mud, the whole forming flexible
plates which take the form of the frame. On top of this thin cover-
ing, the function of which is to make the roof impermeable, the
straw is laid. The roofers receive large bunches of it which are
hoisted up with rope. They spread it on the edge of the roof, where
they trample it down by foot. These sheaves are then sewn on the
faggots by means of a long wooden needle (kapa) threaded with straw
cord (Fig. 1, A) and wielded by two workers, one inside the hut and
the other outside. The needle, after having passed through the
linoleum, goes around each of the faggots in turn and returns to
encompass a new sheaf of straw. The remaining straw is arranged
in successive layers, imbricated up to the summit. The adherence
of this thatch to the roof and its resistance to the terrific gusts of
wind on the altiplano is assured by means of a straw net which is
made on the roof itself. The quadrangular or triangular mesh of
this net are not exactly knotted but simply made by the intercrossing
of a long straw cord which is tightened by traction carried out from
below to above in pace with the formation of the net.

The roof is not considered finished until a straw cross sur-
mounts it, which, according to native belief, protects the house
from the effects of lightening.

Furnishings. The interior disposition of Cipaya huts is most
summary. The only furniture of any importance is the earthen stove

[Text Continues on p. 143]

Evidence--142 E-5 (1930-1931) 1935. 1936 9724 thru 9724
Carnegie—
Chicago



/See captions on next page./

[illegible] 0-0 (1930-1950) 1950, 1958 [illegible]

Cayuga

Cayuga

/117 mm./

Fig. 1. – Cayuga memorial posts. The Iroquois.

A: Needle with which the Cayuga sew the cloth to the frame.
B: Barrel of cloth of wool.
C: Door of cornus wood.
D: Detail of the door. a: top; b: bottom.
E: Cayuga lock and key.
F, G: The same lock seen in cross section.
H: Scheme showing the method of constructing the framework of the cupola which covers the roof of the box.

9:La Barre E-4.5 (1938) [94]
RF'26 Uru SF'24

extremely cold winters of the Bolivian plateau (second only in height to the Himalayan plateau of Tibet), and the cold nights even in summer at this altitude. The essential male costume, as we know the Uru, was the same as the pre-Columbian Chipaya *ivo* (Aymará *awalo*), a sleeveless, sack-like garment made of an unwidened textile, sewed partway up the sides with openings for the arms, and partway across the top with an opening for the neck. This was woven of llama yarn on simple bar looms held by stakes on the ground. (The Chipaya, like the Aymára, have lost looms of a crude sort borrowed from the colonial Spaniards, as too have the Uru.)

This garment was at one time the common garment for *altiplano* natives, not only the Chipaya and Uru have retained it. Although nowadays Uru men wear trousers (*wadó*) of Aymára cut, slit at the heel (after the fashion of colonial Spanish trousers) and made of native homespun, children still wear this "caricia" (Aymará *alwalo*), and Posnansky made a collection of these ancient garments for the Tiahuanaco Museum in La Paz. Nowadays a homemade shirt, *kuli*, and sometimes a crude vest, with leather sandals (but usually the feet are bare), a knit llama-wool *poro* (Uru *likara*) with ear-flaps in Aymára fashion, and sometimes a crude Aymára-made felted hat (Uru *ikawi*), complete the male costume. The belt called *lani* is not always worn. Thick wool ponchos (*lanis*) are also worn on occasion.

Uru women wear black llama-wool skirts (*ahoi*), girdled at the waist, and unwidened bodices pinned at each shoulder at the top with a large copper or bronze Aymára pin. This tunic is called *kawita*, but clothing in general is called *ahoi*, "skin, hide"—which suggests an earlier, non-textile material. The feet are usually bare, but dark-brown or black wimples or shawls of llama-wool are worn when travelling, over the head in the Aymára fashion, but without the added hat on top. The dark color of the women's clothes in this whole southwestern region of Lake Titicaca is said to be because they are "mourning for the last Inca,"—which would not necessarily be so for the Uru! The ancient head-dress of many small braids, still rarely encountered, is called *lulo*. This fashion is pre-Columbian, to judge from mummies in the La Paz museum.

Houses. Although some of the habitations in Ancoaqui are of the Aymára rectangular style, the majority are round in ground-plan, built in horizontal courses of rectangular turfs (much as the ancient tombs or *'wiñay* of Incaica times), the outside wall often being secondarily plastered with adobe-like mud. The door always faces east, and is closed at night by a thick bunch-element twined *totora*-reed door. On the rectangular houses the roof is made of single-element *totora*-reed mats, twined at the ends, and laid so that the reeds are parallel vertically, along the slope of the roof

9:La Barre E-4,5 (1938) 1941
SF24 Uru SF24

(Aymára rectangular houses are ilu-grass thatched, not matted in the Uru fashion). Possibly because of the scarcity of wood, "rafters" in the roof are made of thick bundles of reeds, the main supports laid east and west, with secondary supports arched north and south. Some of the round houses have a roof framework made of bent sticks laid at right angles and grass-rope lashed at their crossings. On this framework of wood or *totora*-bundles, large mats, employing the full lengths of these giant reeds, are laid in two sections, so that there is a sort of pseudo-ridge to the roof, running from over the door to the west wall; this ridge is made by the meeting of the butts of the reeds. Grass ropes are laid over these mats to hold them down in the wind, and tied to wooden pegs in the mud walls of the house. There is no smoke-hole save the door, so the roof mats become speedily coated with soot and are quite waterproof. One must stoop in entering the door, but a man can stand upright in the center of the house. A mud "stove" is placed to the right (north) of the door, in which *Fala* (a kind of grease-brush), *yareta* (woody, turf-like masses of a semi-subterranean shrub), or *taksi* (llama-dung) are burned for fuel, owing to the absence of wood in the region. The cord used on the roof-mats to twine the ends of the single reed elements, is true two-element twisted rope, the torque of the twisted strands of wiry grass holding the whole together. The rope used in binding *balsas*, on the other hand, is of tightly plaited grass, possibly because the more laboriously made plaited grass rope has greater strength and durability than the twisted kind.

Anciently, according to the 18th century writer Alcedo, the Uru lived in caves and holes in the ground, but they share the round type of house with their congeners the Chipaya. The same round house type is seen elsewhere scatteredly in the *altiplano*. Forbes noted "beehive" houses in out-of-the-way places, and in the 16th and 17th century descriptions such as that of Cobo are indications that the round hut was the original Aymára style. Métraux noted round mud houses with corbelled domes like those of the Chipaya, at Kxulliri, near Toledo; and villages of round houses may be seen the west of the railroad halfway between La Paz and Oruro.[10]

[10] David Forbes, *On the Aymara Indians of Bolivia and Peru* (Journal Ethnological Society of London, Vol. 2: 193–305, 1870), p. 255. Posnansky, *op. cit.* p. 99, also says the Uru formerly lived in caves or holes dug in the ground, and roofed with mats. Bernabé Cobo, *Historia del Nuevo Mundo*, 4 vols. (Sevilla, 1895), Vol. 4: pp. 166–667. Métraux (JSAP 28: 190–194) says that the rectangular huts of the Aymára are built after Spanish patterns, and that only the chiefs at Chipaya used them, others building the older round type of house. The round style is useless, however, for tracing the provenience of the Uru: Braun noted Quechua storehouses of this kind in southwestern Bolivia, Nordenskiöld the same form among Aymára at Tunari, near Cochabamba (Otto Braun [Letter to Nordenskiöld in 1931]; Erland Nordenskiöld, *The*